

# How May Women Offer Prayers



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**ZAKIYAT**

# How May Women Offer Prayers?

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*English Translation*  
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PASRUPAN

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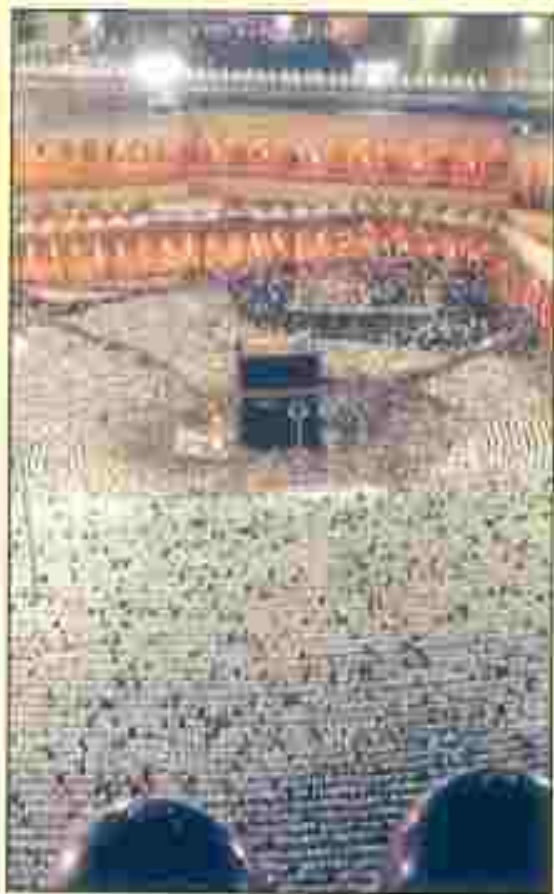
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سُبْحَانَكَ يَا أَرْحَمَ الرَّاحِمِينَ

In the name of Allah, the Compassionate,  
the Merciful.

CONVOCATION *مَدِينَةُ الْمَدِينَةِ*

We praise Allah and invoke blessings  
on His Messenger.

I have gone through the booklet  
*Khatmeen Ka-Tarjuma Namah* by Maulana  
Abdur Rauf. By the Grace of Allah, the  
author has described the method of prayer by  
women in detail. We generally get books on  
the method in which men may pray but we  
do not find the method which women may  
employ in offering prescribed prayers. Thus,  
this piece of work is very useful. It is also  
very reliable. Now, women must consult it  
and correct their prayers accordingly so that  
they follow the directions of the Prophet



in this regard and gain approval.

May Allah grant approval to the efforts of the author and may this book be beneficial.

Muhamad Subhan Mahmood

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العالمين

### A WORD FROM THE AUTHOR

We praise Allah and invoke Blessings on His Messenger, Muhammad, and his family and companions - all of them.

*As-salat*, or the prescribed prayers, is a very significant form of worship. Every Muslim must offer it correctly according to *Sunnah*. However, we ignore the *Sunnah* as a result of which we miss the blessings of the prayers. The common people - particularly the women - are not even aware of the method of offering the prayers as taught by the Prophet ﷺ. If we pay a little attention and learn the correct method, we will offer our prayers according to *sunnah* and it will take us no more time than it does.

presently. Rather, it will be easier and fetch us more reward too. Therefore, on the request of Maryam Ibtisam Ahmed, I present here some selected Ahādith concerning prescribed prayers and the method for women of offering the prayers. May Allah make it beneficial for all of us and guide us to correct our prayers accordingly.

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**Translator's Note:** The word PRAYER is used in the text to refer to *as-Salat* or *Namaz*, the act of devotion. For prayer to Allah in the sense of to supplicate the word application is used.

## OBEDIENCE AND LOVE

Allah, the Exalted, has said:

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْمُرَ بِشَيْءٍ إِلَّا بِإِذْنِ اللَّهِ

وَمَا كَانَ لِرَسُولٍ أَنْ يَنْهَى بِشَيْءٍ إِلَّا بِإِذْنِ اللَّهِ

wa ma-ā, ā-tā ku-mur-ta-shu-lu  
fa-khu-ā-ha wa mā na-hā-kam 'an-lu  
fan-ta-bā wu-tā-qul-lāh in-nu-l-lā-hu  
shu-d-lā-l 'ā-qāh

And whatsoever the Messenger gives you,  
take it, and whatsoever he forbids,  
abstain (there from); and fear Allah,  
Surely Allah is severe in retribution.

AL-BURUHĪT

He has said:

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْمُرَ بِشَيْءٍ إِلَّا بِإِذْنِ اللَّهِ

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

qul in kun-tum tu-hib-b ā-nal-lā-ha  
fat-ta-bi- ā-ni yuh-bih-ku-mul-lā-ha  
wa-yag-fir la-kum za-nū-ha-kum  
wal-lā-hu qā-fū-rur-ra-hīm

Say (O Prophet): "If you love Allah then follow me, Allah will love you, and forgive your sins. And Allah is Forgiving Merciful."

The first verse tells us that it is necessary to obey the Messenger of Allah. The second verse makes it clear that one can find the love of Allah only in obedience to the Prophet. Thus, our salvation and success lies in obeying the Messenger of Allah. We find in our Hadith:

"All my followers will enter Paradise except those who deny." He was asked:



"Messenger of Allah, who will deny?" He said, "Whoever obeyed me will go to Paradise and he who disobeys me has (actually) denied." —Muslim

The Prophet ﷺ has also said:

"None of you can be a Muslim unless his personal wishes are subservient to the demands of this religion that I have brought." —Muslim

The Holy Prophet ﷺ has given a very emphatic command for prayers to the Muslims. Those who observe it are given very glad tidings and those who neglect it are warned of a terrible torment.

Let us, therefore, read the verses of the Qur'an, and the Ahadith about prayers and obey them to attain success.



### Good Tidings: Sins are Forgiven

Tharwat Abu Zarr — said that once the Prophet ﷺ came out into the open during winter. Leaves were being shed by the trees. He held the branch of a tree so that it shed more leaves. He said, "Abu Zarr! When a Muslim offers prayers sincerely for Allah, his sins fall down from him just as these leaves fall down the tree."

Tharwat Abu Zarr — said that the Holy Prophet ﷺ said, "Tell me if a river flows by the door of a person who bathes in it five times daily will he have any dirt on him any more?" The Companions — said that he will have nothing on him of dirt. The Prophet ﷺ said, "It is the same thing with the five prayers. Allah removes a man's sins if he observes them."

Abu Muslim says that he presented himself before Abu Umamah — while he

was in the mosque and asked him about the Hadith reported on his authority. "When a person performs ablution very carefully before offering his *fard* (obligatory) prayers, Allah forgives him all his sins that he may have committed that day while walking, the sins he may have committed by his hands, that he may have committed by his ears, that he may have committed by his eyes, that may have arisen in his heart." Hazrat Abu Umamah  $\text{ؓ}$  confirmed that he had heard these words from the Prophet  $\text{ﷺ}$  many times.

The Messenger of Allah  $\text{ﷺ}$  said, "When the time of prayers approaches, an *angel* announces: O son of Adam arise and extinguish the fire of hell that you have lit to burn you (through your sins). Thus the religious minded get up and perform ablution and offer the *nafl* prayers. Because of this their sins (from morning to afternoon)

are forgiven. In the same way, at the time of *Asr* and *Maghrib* and *Isha*. (In short, at every prayer this happens.) People sleep after *Isha*. Then, some people turn to evil deeds under the cover of darkness and some towards virtue."

According to Hazrat Uthman – the Messenger of Allah – said, "When, at the approach of the hour of the obligatory prayer, a Muslim performs ablution well and prays with humility paying attention to the bowing and prostration postures, then the prayer serves as an atonement for his previous sins until he commits a major sin. The blessing of the prayer will remain with him for ever." (Abu Dawud)

### Conclusion:

These Ah adith make it clear that prayer is such an auspicious deed that paves

the way for sins to be pardoned and the path through them to be wished. However, this is subject to the condition that the person has not committed a major sin. The major sins can only be forgiven through repentance. However, if He chooses Allah may forgive him of His own accord. On our part, we may observe prayers because they are a significant means to gaining forgiveness.

### **Admittance to Paradise: Hierarchy The Martyr**

According to Hazrat Abu Hurayrah  
Two men of a tribe embraced Islam at the same time. One of them was martyred in Jihad while the other died a year later. I saw in my dream that the second person entered Paradise before the martyr. I was surprised because a martyr enjoys a very high rank and should have gone to Paradise ahead of the

other than I said this to the Prophet myself or someone else did so and he explained to us, "Don't you see the pious deeds of the one who died later? How many good deeds were added in his record during this period. He also fasted a month more than the martyr and had over six thousand and six hundred of prayers more".

### Assurance of Admittance to Paradise

The Prophet reported the saying of Allah, "I have prescribed the five-times prayers and I have bound myself to admit to Paradise anyone who is particular in offering them at their appointed time. As for those who do not observe them, I am not responsible for them in anyway."

### Promise of Paradise on Offering Prayers

Hadrat Ubad Bin Āmir quotes



the Messenger of Allah ﷺ is saying: "If anyone performs abstinence then stands before Allah and offers two *raka'at* of prayer with full attention and heed, then Paradise is surely written for him."

### Conclusion:

These Ahlul-Bayt teach us that observing prayers and adherence to *amamah* is unity to gain entry to Paradise. We must observe these.

### EMPHASIS ON PRAYERS

#### Prayers Should Not Be Neglected Even If One Is Cut To Pieces

Hazrat 'Uthman ra says that his beloved Prophet ﷺ gave him seven advices four of which are: (1) Do not associate anyone with Allah even if you are cut to pieces, or burnt down, or put to the gallows,



(ii) Do not neglect prayers intentionally. He who gives up prayers, willfully, comes to be an infidel. (iii) Do not disobey Allah because it displeases Him. (iv) Do not drink wine, because it is the root of all evil.

### The Great Excellence of Prayers

According to a Companion when Khayber was conquered, men looked at their booties. These contained different items as also prisoners of war. They set down to exchange their possessions. One of the Companions remarked to the Prophet:

"Messenger of Allah! Today, I have gained through this butchery more than anyone else in this company." "How much have you earned?" asked the Prophet. He replied, "I went on buying and selling and I earned three hundred *naqas*." The Prophet said: "Shall I show you something more beneficial?"

He requested that he be thrown that and the Prophet ﷺ said:

«Hilalun-Nabih» (Name of Jinn) said:

"Two *ruk'at* of optional prayers after the obligatory prayers." (Abu Dawood)

Missing Prayers is the same as saying  
One's House Plundered :

The Prophet ﷺ said: "If anyone misses even one prayer it is like he has his family and possessions snatched from him."

Do Not Procrastinate in Doing Three Things

Hazrat Ali ————— said that the Prophet ﷺ said, 'Do not delay in doing three things. One, prayers when its time is up. Second, the funeral when it is ready. Third, an unmarried girl when a match is found for her (should be married to him)'. (at-Targhib)

### TEN ADVICES

Hadrat Mirza Asadullah Khan said that the Holy Prophet ﷺ gave him ten advices:

- (i) Do not molest anyone with Allah even if you are killed or hurt.
- (ii) Do not disobey parents even if they ask you to divorce your wife or spend all your wealth.
- (iii) Do not neglect obligatory prayer wilfully; if anyone does neglect an obligatory prayer wilfully Allah does not remain responsible for him.
- (iv) Do not drink wine. It is the root of evil and vulgarity.
- (v) Do not disobey Allah because it incurs His wrath.

- (vi) Do not desert while fighting even if  
all companions are killed.
- (vii) If epidemic spreads anywhere do not  
leave that place (even if it is plague).
- (viii) Spend on the people of your house.
- (ix) Do not spare the fold over them as a  
method of warning.
- (x) Keep the fear of Allah alive in them.

### The Final Advice of The Prophet ﷺ

According to Hadrat Umm Salama (رضي الله عنها) when in the final moments of his life the Prophet ﷺ could not speak, the words distinctly even then he stressed on prescribed prayers and the rights of slaves. Hadrat Ali (رضي الله عنه) also reported the same thing that the last words of the Prophet ﷺ had emphasis on prayer and urged me to fear Allah

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criminals, slaves, and lunatics.

(Conclusion)

In the light of stress on prayers laid in the Ahādith, we must be particular in observing them at the correct appointed time.

**Warning And Punishment To Neglect Prayers Like Disbeliever**

The Holy Prophet ﷺ said that neglect of prayers classifies one among the unbelievers. He has also said that it is only neglect of prayer that brackets together a person and disbeliever. He has also said that the difference between faith and disbelief in neglect of prayers. — —



How the Womans will receive

One Who Does Not Pray Will Be Rashed  
With the Unbelievers

According to Hadrat Abu Umar — the Prophet — once touched the subject of prayers and said, "Whoever is regular in offering prayers, his prayers will be **sur** (light) for him on the Day of Resurrection, and an advocate at the time of reckoning and a means of deliverance. As for him who is not particular with prayers, he will not have the light on the Day of Resurrection and he will neither have anyone to speak for him nor rescue him; he will be grouped with Pharaoh, Haman, and Uhayy bin Khalaf

Neglect of Obligatory Prayers Calls for  
Head to Be Smashed

Hadrat Samurah bin Jundub — has narrated that it was the practice of the



Prophet ﷺ to ask his Companions ——— (after the *Fajr* prayer) if any of them had seen a dream. If anyone had seen it, he would narrate it, and the Prophet ﷺ would interpret it. One day after putting the question as usual, the Prophet ﷺ narrated the dream he had seen himself. "Two persons came to me and took me along with them." It was a long dream in which he saw Paradise and Hell where people were punished in different ways. One man was having his head crushed with a stone. The stone was hit on the head with such a force that it would rebound and fall at a distance. This man was then raised up and his head would regain its original state. He was then treated in the same way again. The Prophet ﷺ asked his two escorts about this. They explained that the man had read the Qur'ān but given it up and he would go to sleep.

without offering his prayers

**Eighty Eight Million Eight Hundred  
Thousand Years in Hell.**

The Holy Prophet ﷺ has said that if anyone misses a prayer then, even if he redeems it, he will burn in Hell for the period of a *Hajrah* for not offering the prayers on time; an *Hajrah* will be equal to eighty years in the Hereafter; each year of three hundred and sixty days. According to our reckoning one day will be as long as a thousand years. (So that an *Hajrah* comes to 28,800,000.)

### **FIVE GIFTS TO ONE WHO PRAYS**

According to a Hadith, Allah honors the person who is regular in offering his prayers in five ways:

- (ii) He is not perturbed by the wave

GHY On the Day of Resurrection, his Record of Deeds will be placed in his right hand. (This has been discussed in detail in the Surah al-Haqqah no-69 of the Quran). Those whose Record will be given in their right hands will display it to everyone very happily.

- (iv) He will pass over the bridge safely.

## Paraphrase Of Fifteen Types To One Who Neglects Prayers

One who is lethargic in offering prayers receives fifteen punishments: five of them in this life, three at the time of death.

three in the grave and those whom he stranges from it.

### FIVE PUNISHMENTS IN THIS CASE

- (i) His life lacks blessing.
- (ii) The Light (glory) of the righteous is blinding from his face.
- (iii) He is not rewarded for his good deeds.
- (iv) His supplications go unimproved.
- (v) He does not have a right in the supplications of the pious people.

### Three Punishments At The Time Of Death

- (i) He dies dishonourably.

### How May Winters after Prayers

- (ii) He dies in poverty and hunger
- (iii) He dies while his thirst is unquenched. (If he were to drink water as much as the ocean, he would yet be thirsty.)

### Three Punishments in the Grave

- (i) The grave narrows down on him so that his ribs are crushed together.
- (ii) A fire burns in his grave.
- (iii) A snake tackles him in the grave. Its eyes are of fire and its nails are of iron - so long that it would take a day to traverse them end to end. Its voice is thunderous. It will say, "My Lord has appointed me over you. That I may punish you till sunrise for neglecting the dawn prayer. Then, I may punish you till the afternoon for



neglecting the noon prayer. Then I may punish you till sunset for neglecting the afternoon prayer and till nightfall for neglecting the sunset prayer then I may punish you till dawn for the neglecting the night prayer. (These prayers are respectively: *Fajr*, *Zuhr*, *Asr*, *Maghrib* and *Isha*.) When he has hit his neck, the dead man sinks into the earth upto seventy hands. This punishment continues until the Day of Resurrection.

### Three Punishment on Revival and Emergence from the Grave.

- (i) The accounting will be severe.
- (ii) Allah the Exalted will be angry with him.

that He will be sent to Hell

These add up to fourteen. May be the fifteenth has been left out by mistake.

In a version, we are told that three lines will be found marked on his face. O violator of the rights of Allah, O, the One associated with the wrath of Allah, Just as you violated the rights of Allah in the world so today you will be deprived of the mercy of Allah.

## HUMILITY AND OBEISANCE

Humility and attention are very important in prayers. Without these prayers are not accepted. It is to concentrate towards Allah and pay attention to the words or their meanings recited in prayer. One must not intentionally think of other things while engaged in prayer. However, any

unintentional diversion is excused and does not reduce the worthiness of the prayer. Further, humility and obeisance calls upon one to go through the postures with composure and due attention without haste. Let us now see some Ahādith on this point.

### Blessings and Curses of Prayers

Hazrat Anas — reports the Prophet ﷺ as saying, "When a person offers his prayers at the appointed time, having performed ablution well, observing humility and proper attention in his prayers, standing with dignity, going through the bowing and prostration calmly, — in short doing everything well — then his prayers get a very radiant form and make a supplication for him: 'May Allah preserve you in the same manner as you have preserved me. As for him who offers his prayers hastily

disregarding its time, hurrying through ablution, the bowing and prostration postures, the prayers form an ugly dark appearance and curse him: May Allah destroy you just as you have wasted me. The prayers are then wrapped up, like old clothing and flung at the face of this man!"

### PEACE IN PRAYERS

Hazrat Umm Rūmān ؓ, the mother of Hazrat Aishah ؓ, said that while she was offering her prayers, once she rocked herself hither and thither. Hazrat Abu Bakr ؓ saw her and scolded her so severely that she almost came out of her prayers. He then said that he had heard the Prophet ﷺ say: "Let one who stands up to pray keep still and not shake his body. To keep one's body still is part of correct prayer."

## SAFETY FROM PUNISHMENT

Hazrat Anas رضي الله عنه has said that the Holy Prophet ﷺ said, "One who appears in the Day of Resurrection with all the five prayers performed patiently, with correct ablution, his prayers offered with humility and dedication, Allah has promised that he will not be punished. But there is no assurance for one who does not appear with such prayers. Allah may forgive him through His Mercy or punish him."

## WORST OF THE THIEVES

Hazrat Abu Qat'adah رضي الله عنه has narrated that the Prophet ﷺ said, "The worst of the thieves is he who steals from prayers too!" The Companions رضي الله عنهم asked him, "Messenger of Allah! How will he do that?" The Prophet ﷺ said that he will not perform the postures of bowing and prostration correctly.



## HUMILITY WILL DISAPPEAR

According to Harriet Abu ad-Dard's  
the Prophet (ﷺ) said that before  
everything humility in prayers will be  
removed from this people. "You will see that  
in the whole (mosque) not even one person  
will offer his prayers with humility." The  
forgoing Ahadith make it very clear that one  
must offer prayers regularly and in a perfect  
manner with humility.

Now read on the correct method and  
correct your prayers accordingly. It is the  
responsibility of the parents that they correct  
their own prayers and rectify their  
daughter's prayers too and keep examining  
their prayers now and then.

### **Proof of Different Method of Prayer for Women**

Before the method of prayer for women is discussed let us see a question in this regard and its answer. This is done because often the Ahl-Hadith tell Muslims especially the women that there is no difference between the method of prayers of men and women. Your women offer prayers in the manner of men. This is simply because they are unaware. After the detailed clarification that follows, their women must obey the Ahl-Hadith and accept the truth. The women of the Hanafi school of thought must be confident that their method is very correct and according to *Sunnat*. The Question and Answer follow.

#### **Question:**

What do the Ulama say about the Hanafi woman whose Ahl-Hadith husband

#### How May Women offer Prayers

asks her to offer prayers in the manner of men because it cannot be proved that the method for women is different from men's method. Now, tell us if the woman must offer her prayers in the manner of men and if she must obey her husband in this regard?

Is it proved through An'adim that the method of praying is different for men and women? Please give a detailed and well-grounded reply. May Allah reward you.

Abdul Hakeem

#### The Answer:

Praise be to Allah and His blessings on the Holy Prophet

In the related circumstances, it is not permissible for the Ahl-Hadith husband to compel his wife to pray in the fashion of

men because the method of prayer of women is not specifically proved through any Hadith to be the same as that of men. Rather the difference in the method for men and women is proved through many Ah adith, examples of the Companions رضي الله عنهم and their successors and the four *Imams* of jurisprudence - Imām Abu Hanīfah, Imām Mālik, Imām Shafāʿī, Imām Ahmad رحمهم الله are unanimous about it.

عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم  
 أن النساء كن يركعن على رجليهن ويكفين

- (11) Hazrat Abu Umayr رضي الله عنه was asked how did women pray in the times of the Messenger of Allah ﷺ. He said that they used to sit cross-legged (or on their knees) but were then commanded to draw within themselves (that is, to contract) while

Praying

وَمِمَّنْ رَأَى مِنْكُمْ عَلَى أَلْفِ مِائَةِ رَجُلٍ يَوْمَ الْقِيَامَةِ  
مَنْ رَفَعَ يَدَيْهِ إِذَا تُتْلَى عَلَيْهِ آيَاتُ اللَّهِ فَفَعَلَ  
مِثْلَهُنَّ وَلَمْ يَكُن مِمَّنْ يَنْقَلِبُ عَلَى عَقْبِهِ  
فَعَلَّهَا بَعْضُ الْمَلَائِكَةِ وَفَعَلَ بَعْضُ بَنِي آدَمَ  
مِثْلَهُنَّ

- (ii) Hazrat Wa'il bin Hujr رضي الله عنه said that the Messenger of Allah ﷺ said to him, "O Wa'il bin Hujr, when you begin your prayers raise your hands to your ears and women must raise their hands to their chests."

iii

مِمَّنْ رَأَى مِنْكُمْ عَلَى أَلْفِ مِائَةِ رَجُلٍ يَوْمَ الْقِيَامَةِ  
مَنْ رَفَعَ يَدَيْهِ إِذَا تُتْلَى عَلَيْهِ آيَاتُ اللَّهِ فَفَعَلَ  
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فَعَلَّهَا بَعْضُ الْمَلَائِكَةِ وَفَعَلَ بَعْضُ بَنِي آدَمَ  
مِثْلَهُنَّ

- (iii) When the Messenger of Allah ﷺ passed by two women who were praying, he said to them when you prostrate let part of your body remain



on the ground because a woman is not like a man in this regard.

عن عبد اللہ بن عمر عن النبی صلی اللہ علیہ وسلم قال: «إذا سجدت المرأة فليضع يدها على فخذيها»  
 يعني: إذا سجدت المرأة فليضع يدها على فخذيها  
 يعني: إذا سجدت المرأة فليضع يدها على فخذيها

- (iv) Hazrat Abdullah bin Umar رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم said, "When a woman sits during prayer she must place one of her thigh over the other and when she prostrates she must place her stomach on her thighs in such a way that she conceals most of herself. Allah looks at her and tells the angels that they should bear witness that He has forgiven her."

عن عبد اللہ بن عمر عن النبی صلی اللہ علیہ وسلم قال: «إذا سجدت المرأة فليضع يدها على فخذيها»  
 يعني: إذا سجدت المرأة فليضع يدها على فخذيها

- (V) The Messenger of Allah (ﷺ) said that: (if something distracts during prayer) men may touch the *keśhah* (embroid *qillab*) and women may flap their hands.

قال أبو بكر بن مني شيبان عن عبد الله بن عمر عن النبي ﷺ قال: إذا كان الرجل في الصلاة فله أن يلمس كعشه وإذا كانت المرأة في الصلاة فله أن ترفرف يديها. (المعجم الكبير، 1/107)  
 قال أبو بكر بن مني شيبان عن عبد الله بن عمر عن النبي ﷺ قال: إذا كان الرجل في الصلاة فله أن يلمس كعشه وإذا كانت المرأة في الصلاة فله أن ترفرف يديها. (المعجم الكبير، 1/107)

- (VI) Hazrat Abu Bakr bin Abu Shaibah said that he heard Hazrat Aḥmad say when he was asked how may women raise their hands in prayer: "Up to their chest. They may not raise them in the manner of men." When showing this he kept his hands very drawn and joined them well. He said, "The method of a woman's prayer is not akin to man's."

عن حماد بن أبي حمزة عن أبي بصير عن علي بن الحارث عن حماد بن عمار عن  
عبد الله بن مسعود عن النبي صلى الله عليه وسلم قال: «صَلَّى الْمَرْءُ عَلَى رَأْسِهِ

وَعَلَى خَدَّيْهِ وَفِي بَطْنِهِ وَفِي رِجْلَيْهِ وَفِي كَفِّهِ وَفِي مِرْغَمَيْهِ وَفِي كَعْبَيْهِ وَفِي كَأْفِئَتِهِ وَفِي

مِنْ عَرَقَتَيْهِ وَفِي رَأْسِهِ وَفِي خَدَّيْهِ وَفِي بَطْنِهِ وَفِي رِجْلَيْهِ وَفِي كَفِّهِ وَفِي مِرْغَمَيْهِ وَفِي كَعْبَيْهِ وَفِي كَأْفِئَتِهِ وَفِي

When Hamad Abi Isḥāq was asked about the method of woman's prayers, he said that she may keep together (all her body) and sit on her hips.

These Ahādith and traditions of the Companions and their successors amply prove that the method of prayers for women is quite different. We now see the point of view of the jurists in this regard.

وَفِي مِرْغَمَيْهِ وَفِي كَعْبَيْهِ وَفِي كَأْفِئَتِهِ وَفِي



وَأَمَّا زَيْنُ الْعَبْدِ اللَّهِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عَرَبَةَ وَابْنُ أَبِي حَتْمٍ وَابْنُ أَبِي حَتْمٍ وَابْنُ أَبِي حَتْمٍ  
الْعَمْرِيُّ رَحِمَهُمُ اللَّهُ

The Ahlul-Hadith, the opinion of the Companions and successors and the jurists of the four schools of thought prove that the ma'mum method of prayer for women is different from that for men. The women's method calls for observing the veil to a maximum extent and keeping the body well contracted and together. This method was observed in the times of the Prophet (ﷺ) and is being observed since then to this day. We have not found any ruling from any Companion, successor or any other jurist suggesting that the methods for men and women are identical. Further, the Ulama of Ahl-Hadith themselves have been giving rulings based on the foregoing Ahadith. Thus, Muallima 'Abdul Jabbar bin 'Abdullah Ghannavi (grandfather of the founder of



Jami' Abu Bakr Gulshan-e-Iqbal Karachi) has said about the Ahadith from Kanzul Ummal and Bayhaqi that we have reproduced:

"The Ahl Sunnat and the four schools and others have been observing it all along." Then after citing from the works of the four schools of thought, he draws this conclusion:

"In short, the collecting or gathering together (the body) of the woman and the contraction of her (body) is proved through the Ahadith and practice of the scholars of the four schools of thought and others besides them. Anyone who denies it is ignorant of the Books of Hadith and practice of the scholars."

And Allah knows the best

Abdul Jabbar (may Allah forgive

أما من قالوا أنها زوجة رسول الله ﷺ  
فليس كذلك

The Ahl-Hadith have nothing to substantiate their claim either from the Qur'an and Hadith or from the writings of the Khawafis, the Khulafā Rāshidin. If they cite the tradition of Hazrat Umm Darda then it is not correct to conclude from it. For many reasons. The tradition is

عن بكبري أن أُمّ دُرْدَا كانت تجلس في الصلاة كرجال من

Hazrat Umm Darda was sitting like men in her prayers. (al-Istisna' by Shaykh al-Albani p. 217)

The reasons for not drawing on this tradition are:

- (1) Although Hafiz Mazi رحمه الله has called her a Companion, the other scholars of Hadith have said that she was a successor. Even if a successor's

practice is according to sunnah; one cannot draw conclusions from him.

وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَنَّ مِنَ الْغَافِلِينَ

- (2) Even if she is regarded as a companion, this act is her personal one. Neither had she invited anyone else to follow her nor did she cite any saying or deed of the Prophet ﷺ in support of her practice. She did not even cite a ruling of any of the Khulafā Rashidīn. The continued practice of women in regard to their prayers cannot be neglected in the face of this single instance of an individual. It is just like adopting a rare Qir'at (form of recital of the Qur'an) in preference to a common, known continuous one.

- (7) If we consider the words, the general opinion is upheld rather than rejected. The words are that *she was sitting like men in her prayers* and thus it may not have been a common practice. Other women were not doing so therefore she is singled out.

If anyone raises the question, "Why has Imam Bukhārī mentioned it in his *Sahih* Bukhārī if this tradition is not authentic?" then this doubt is not strong. Imam Bukhārī has mentioned it in describing the sitting posture of men not to show that women's posture was the same as men's. Thus Hafiz Ibn Hajar writes in *Fath al-Bari*:

وإنما ذكر الإمام البخاري في صحيحه ما ذكره في صحيحه من أن النبي صلى الله عليه وآله وسلم كان يجلس في الصلاة كالرجال ليبين أن صلاة النساء كالرجال في الجلوس لا في غيرها.

Again, it is wrong to cite the words

of the Prophet (ﷺ) "Pray as you see me pray" to say that women must pray as men do. These words were spoken at a particular time when a delegation had come to the Prophet (ﷺ) and stayed there for twenty days. When they were departing, the Prophet (ﷺ) gave them some advice and this was an advice too, "Pray as you see me pray."

If we consider these words as a general command not associated with the circumstances mentioned, then certainly everyone of his followers, men and women, are required to imitate the Prophet (ﷺ). However, it must be understood that a command is considered general only so long as there is no *Shar'iah* argument against it excepting the action (sometimes) or some people. Thus, the weak and the ill are exempted through the *Ahwalith* that allow them relief and women through the *Ahwalith*



that require them to observe the veil and conceal their body. It is wrong, therefore, to draw conclusion from those words of the Prophet (ﷺ) when exemptions exist showing that the method of men's and women's prayers are different. **Hafiz Ibn Hajar al-Asyafi** notes in **Fath'ul Bari**

إن الحمد لله وحده لا شريك له، وصلى الله على محمد وآله الطاهين  
عليهم السلام، ثم يقول: لا بد من ذكر ما قيل في الصلاة  
لكن هذا العطاء قد يقع لمتكبر العزيم، وأما ما ذكره أبو  
الصور على قوله الذي رواه: **أجبت عن هذا كجهنم** في الحكم جميع  
الإمامين، فإنه لا يرد في ذلك الأمر، بل هو في ذلك الأمر  
الذي هو من تحت الأمر، ويكون واحد، وهو في ذلك الموضع  
مستمر، والله تعالى يعلم، بل قيل في وجود تلك المصنوعات التي  
تخلق الأمر، فإن العلم على صفة **الله** يحكم ما في الأمر.

The conclusion drawn from the foregoing **Ashadith** and the explanation of the jurists is that it is **permissible** for a woman to contract herself when **prostrating** and **sitting**



### How Men Women Offer Prayers:

In prayer, to be particular about concealing her body and to place her hands on her chest. The prayer of a woman is different from that of man in all these aspects. This is correct and must be adopted.

### The Method of Woman's Prayer

Remember these and act accordingly:

- (i) You must face the *Qiblah*.
- (ii) You must stand straight and your gaze must be towards the place of prostration. It is undesirable to lower the neck and let the chin touch the chest. It is also wrong to stand with the chest bent down unnecessarily. Stand with the gaze towards the place of prostration.
- (iii) The toes should also be turned towards the *Qiblah* and the feet

should be straight towards the *Qibla*. (It is against *rukoo* to turn the feet right and left.) Both the legs must be pointed towards *Qibla*.

- (iv) A space of at least four fingers must be kept between the feet (*Qud ul Abla*).
- (v) Women must cover their entire body with a single sheet of cloth so that the head, chest, neck, arms, shoulders, calf, etc. are all under it. If the face, feet and hands upto the joints are uncovered, the prayers will be valid because these three things are exempted from the veil, but if they are covered then too the prayers will be valid.
- (vi) Prayers are invalid if a *shayta* (head cover) is used that is thin and renders

### How Men Women offer Prayers

visible the head, neck, throat, much of the portion below the throat, arms, elbows, wrists. Therefore, be particular to conceal the entire body while praying and use a thick sheet of cloth or *dupatta* for it.

- (vii) If use:Girth of any part of the body except the face, hands and feet become uncovered while praying for so long as takes to recite *sub-hā-nul-lāh* three times, the prayers will be invalid. However, if it remains uncovered for a shorter time, the validity of prayers will not be effected but it is sinful.
- (viii) It is *makrooh* (undesirable) to pray in such garments which one would not don before other people.

## BEGINNING THE PRAYERS

- (i) Form the intention to offer the prayers in your mind, recollecting the nature and time of prayer. It is not necessary to repeat the intention orally with the tongue.
- (ii) Raise both hands to the shoulders without removing them from the *dhawaba* (i.e. the palms towards the *Qiblah*) and keeping the fingers straight up. Women must not raise their hands after the *ruk*.
- (iii) Raising the hands in this manner, say 'Allahu Akbar.' Place the hands on the chest without forming a ring. Place the palm of the right hand on the back of the left. Women must not place their hands on the navel in the fashion of men.

THE SEPARATE PRAYER

1. When offering the prayers individually, begin the first rakah with recital of *Thana* *sub-hā-na-kul-ā-hum-ma*, or its like *tasbeeh*. Then recite the *surah al-Fatiha* at the end of which say *Ameen*. Then recite the *tasbeerah* and any *surah* or at least three short verses.
2. If by chance you are behind an Imam stay quiet after reciting the *Thana* and listen to the recital of the Imam attentively. If the Imam is not reciting aloud then concentrate on the *surah al-Fatiha* (*al-furqan*) without moving your lips.
3. When reciting yourself, pause at every verse of *surah al-Fatiha*. Do



put recite several verses together in one breath. In the next recital more than one verse may be recited in one breath if you like. Women must recite all these - *scribble all Fathas* and other verses etc. - In an inaudible voice.

4. Do not oscillate your body unceasingly. The more stable and immobile you are the better. If it is necessary to scratch *any part* of your body use only one hand for the shortest possible time and if only very necessary.
5. It is against the manners of prayers to place all body weight on one foot and let a crease form on the other. Refrain from this posture. Either place equal balance on both feet or

- put weight on one foot without curving the other.
- 6. Try your best to suppress yawning when the time is there.
- 7. When in this standing posture keep your gaze on the place of prostration. Refrain from looking here and there.

### THE BOWING POSTURE

When bowing be careful to observe these things:

- 1) When moving over from the standing posture say 'Allahu Akbar' as you begin to bow so that you have said it when you are in the bowing position.
- 2) Women must bend just a little, only reaching their hands to the knees. They must not bend fully as men do. (Shari'ah)

- (iii) Women must keep their fingers on the knees together with one another. They must not spread them to hold the knees as men do. They may bend their knees a little forward and keep their elbows attached to their sides.  
*notyadāyā*
- (iv) Stay in the bowing posture at least as long as it takes to say *Subhāśina rab-dī-yat 'at īm*. If glory be to my Lord, the Great!
- (v) In the bowing posture the gaze must rest on the feet.
- (vi) Weight must be placed equally on both feet and their ankles must be drawn close together.

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(iii) Women must keep their fingers on the knees together with one another. They must not spread them to hold the knees as men do. They may bend their knees a little (downward) and keep their elbows attached to their sides.

(iv) Stay in the bowing posture at least as long as it takes to say *Sub-hā-na rah-bī-yat 'az im*, (Glory be to my Lord, the Great).

(v) In the bowing posture the gaze must rest on the feet.

(vi) Weight must be placed equally on both feet and their ankles must be drawn close together.



### Getting up from the Bowing Posture

- (vi) On getting up from the bowing posture, stand erect keeping the body absolutely straight.
- (vii) The feet must rest at the place of prostration.
- (viii) Some women just symbolise the getting up from the bowing posture and go down straight into prostration. It is obligatory for them to repeat their prayers. Avoid doing this and do not go into prostration until you are convinced well that your body is straight.

### When Going To The Prostration Posture

Be careful to observe these things while going into the prostration posture;

- (i) Women must bend their body from the chest while going down. They must first place their knees on the ground, then their heads followed by the nose and forehead.
- (ii) Women must contract themselves while prostrating. They must crouch in such a manner that the belly and the thigh are close together. The arms must also be touching the sides. Instead of keeping the feet raised they must be placed down to the right side. As far as possible, the toes must be turned towards the *Qiblah*.
- (iii) Women must place their arms including the elbows entirely on the floor.
- (iv) So much time must be spent in prostration as takes to recite

*ruh-bā-ah ruh-bi-rat 'a-lā* (Worry is for my Lord, He is High) at least three times. It is disallowed to take the forehead immediately after placing it.

### Between The Two Prostrations

- (i) On arising from the first prostration sit down calmly and then make the second prostration. It is sinful to make the second prostration after just raising the head without sitting down composedly and it calls for repeating the prayer.
- (ii) On arising from the first prostration, women must lean on the left hip and move both feet to the right side and place the right calf on the left shin letting both hands on the thighs with their fingers drawn very close together.

(iii) The imam must rest on the legs while sitting down.

(iv) This prayer is so long that it takes to say *sub-hā-nal-lāh* once. However it is better to sit so long as taken by one recite *اللهم اغفر لي ذنوبي وجميع ذنوبي وارحمي* *ahdū hūm-hūm-fir-lī warham-nī was-tar-nī say-har-nī wah-dī-lī was-zag-nī* "O Allah! Forgive me, Have mercy on me and cover me up (my faults). Repair me (my losses). Guide me and raise me (my ranks)."

However, it is not necessary to recite this in the *farḍ* (obligatory) prayers. These may be recited in optional prayers.

## The Second Prostration and Getting up from it

- (i) Go in the second prostration in the same manner as the first - place the hands on the ground first, then the nose and then the forehead.
- (ii) The posture is the same as in the first prostration.
- (iii) When arising: raise first the forehead, then the nose, the hands and the knees in this order.
- (iv) It is better not to lean on the ground when getting straight up but if someone is heavy or ill or old and it is difficult to get up without support then it is permitted to do so.
- (v) In the standing posture say the *tasbeeh* before *al-fardu* in every *ruk'ah*.



### The *Qalalah* of The Sitting Posture

- (iii) The manner of sitting in the *Qalalah* is the same as described for sitting between two positions.
- (iv) When reciting the *Tuqannah* raise the forefinger when you come to *axh-da-da al-lāh* and drop it at *ā-lā-lā ā-hu*.
- (v) The method of raising the forefinger is to form a ring with the thumb and middle finger and close the other fingers. Then raise the forefinger so that it is bent towards the *Qalalah* not curved up towards the sky.
- (vi) When the forefinger is lowered at *ā-lā-lā āh* let the other fingers remain as they were formed in a ring when

ending the greetings. They must be kept so to the end.

### ENDING THE PRAYERS

- (i) When turning either side while uttering the words of salutation, move the neck so much that any woman sitting behind may observe your cheek.
- (ii) When the face is so turned the gaze must rest on the shoulders. At the time you have tilted your neck to the right and said *as-sa-lam 'alāi-kum wa rah-mat-ul-lāh*. "Peace be on you and the mercy of Allah."

Propose to have saluted the angels on this side.

Similarly, when you say these words

on the left side, form the position of  
greeting the angels this side.

### Method of Making A Supplication

The method of supplicating is to  
raise the hands to the chest. Keep a little  
distance between the two hands; neither keep  
them together nor let them be wide apart.

The palms must be towards your  
face.

**A Ruling:** It is unbecom to have a  
women's congregation. It is better for them  
to offer prayers individually. However, if the  
unbeliever men of the family form a  
congregation in the home, there is no harm  
in women joining them. They must stand  
behind the men, never together.

(Adapted from *Namāzain namāz ke  
mutabiq-ala kiyat* and *Namāzain shirist*)

الْحَمْدُ

وَمِنْ الْمُنَاجَاةِ عَلَى سِرِّهِمْ بِحَمْدِ اللَّهِ وَتَحِيَّاتِهِمْ

wa sal-lal lā-hu tā-'a-lā 'a-lan na-biy-yil  
ka-tīm ma-ham-ma-din-ya wa ā l-lahī wa  
as-dū dī-hī āl-ma-lā

Blessings of Allah be on the noble  
Prophet, Muhammad, and his family and  
companions-all of them.

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